/329 cont./

*171 237 301 All feather ornamentation, except for an occasional feather stuck in the ear, especially among the Bakaïrí, belongs to festive occasions, including the solemn reception. It is the same with the feathers as with the body painting.

*171 524 Children's games. Among the Bakaïrí we saw catch-balls wadded together out of maize straw; instead of the usual long feather, a tail of maize straw was tied inside. There were rubber balls, huge ones, among the Auetó. The sap of a figueira /Ficus/ [314] or the mangabeira is rolled into a little ball on the chest, steeped in water with ashes, and the ball punctured all around in such a way that on the outside it looks as though it were covered with [386] *plaiting. The balls are dyed* red with urucú.

[824] Tops were made from the unripe peanut (Arachis hypogaea) or mandubí. Twice as big as a cherry, it was pierced and pushed onto a small bamboo stick so that only a small part of the latter emerged, and here it was wound with a tuft of cotton flocks to prevent it from sliding off. The fruit would spin upward on the long handle. Several such tops were set in a pot and made to spin together.

[526] We must count the wrestling described on page 93 among the games of the adults, but children liked to practice wrestling. The same was true, of course, of shooting the bow. We also saw children's throwing-sticks. Older children played with the heavy clay dolls. I was asked several times to perform a sort of test of strength in that I was supposed to lift a boy up in the air with my free arm. I may add here the observation that the Indians were unable to balance a pole on one finger.

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Chapter XII.

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I. Law and Custom. II. Magic.

I. Property. Kinship. Marriage. Morals. Barter. Names. Birth. Couvade and its explanation. Burial.

II. Sorcery in various stages and on various levels of culture. Dream experiences. Pars pro toto. Good and bad medicine-men.

725 came back to the village to play tricks on people. The Bacairí did not believe that the ghosts of the dead caused death and, therefore, were not afraid
726 of them. They were, however, afraid of certain
761 evil spirits—for instance, *eradupíra*, who caused
753 death and sickness.

756 To become a shaman (*piáji*), a young unmarried man would train with an old shaman for a period of 6 months to a year. During this period
[785] sexual intercourse was forbidden, fasts were periodically observed, and the novice had to abstain from eating meat. Much of the training took place in the woods, where the old shaman would
[757] teach the novice the curative properties of roots and herbs and, also, how to get in touch with the
756 ghosts of dead shamans. The training would be
787 complete when the novice acquired his own spirit
[775] helper, which was always the ghost of a dead shaman. Sometimes the revelation was so powerful that the young novice would fall to the ground in a trance. The spirit that then appeared to
[534] him instructed him how to make a flute (either *emíni* or *kanagéra*), which he kept in the sacred flute house, and gave him a special tune by which he could always call his spirit helper. The novice had then to prove himself by curing some sick person or by finding lost property. If he were successful he became a recognized shaman.

756 Before beginning a performance, shamans al-
755 ways fasted for several days and smoked heavily. In curing a sick person the shaman asked his spirit helper for instructions which usually were explanations of how to remove objects from the body which caused the illness. Besides removing
756 objects from the body the shamans prepared med-
757 icines. Headaches and pains in the body were cured by juice of the *peméira* tuber, and *turógi* leaves were used for pains in the chest. For
[752] healing the wounds made by the scratcher the juice made by boiling the *kumatáni* plant was
[839] used. The Bacairí also prepared aphrodisiacs from the *katáino* plant and by mixing piqui nuts, honey, and turtle eggs.

GAMES

526 The Bacairí played, and still play, a form of Indian football called *toinyaméli*. The ball (*toin*)
[314] was made by covering a round gourd with native rubber, leaving a small opening. The gourd was